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MAYFLOWERS.

BY WILLIS B. ALLEN.

Little pure-hearts, nestling shyly
On the cool, pine-shadowed slope,
Filling all the gloomy forest
With the very breath of hope,—

Whence hath come your wondrous patience,
In the dark to wait so long,—
Faith, to venture forth so bravely
At the first wee sparrow-song?

In your faces, meek and lowly,
I can read the answer why,
Rain or sunshine, they are ever
Heavenward turned so trustfully.

All your alabaster boxes,
With their store of ointment sweet,
You have offered to the Master,
Broken them before His feet;

And His gentle hands in blessing
Rest upon you day by day,
And the precious fragrance rises
Like a prayer to Him alway.

SECRET PRINTING.

BY PAUL PASTOR.

This is, undoubtedly, the most insidious evil which finds a hiding-place in our great cities. Hundreds of publications, which ought to have been the very press of their faith, are gathered up and distributed daily among the city newsmen, and even sent away into the country, to pollute the pure minds of children in Christian homes and at Christian schools. I need not enter into details upon this subject, which has been so thoroughly exposed through the instrumentality of the Society for the Prevention of Vice, but I feel it my duty to remind the Christian community at large that the evil, in spite of its exposure and the laudable efforts of the aforementioned Society for its suppression, still maintains an active and successful existence, and even continues, with astonishing audacity, to employ the very methods which have been made notorious by the discoveries of Mr. Anthony Comstock.

If the public conscience, controlling the machinery of civil law, had one-half the energy of an underground printing-press, this terrible plague of impure literature would be swept from the land. The trouble lies just here: Everybody knows that foul books are printed and distributed by a certain class of men who haunt our cities, and the fact has become an old story. We are all on guard, in a sort of sleepy, selfish way, against the danger so often pointed out. "None of the disreputable prints have ever come into my post-office box; that I know," says a Christian father. "I judge that the scare these rascals have got will put a stop to their operations by mail." Ah, that innocent fatherhood again! He does not stop to consider that there are as many hundreds of post-office boxes in yonder building as the fingers on his two hands, and besides these, free compartments under all the letters of the alphabet!

"Nay," he answers, waxing warm and illogical, "my children shall not be mentioned in the same breath with such a suspicion. I would have you know, sir, that you are speaking to me of my own flesh and blood!" Be it so, my friend; I can only cite, in defense of my candor, that old compendium of evil—"The world, the flesh, and the devil!"

The reason why so much proscribed matter now passes through the mails unchallenged, is obvious. The first furor of public indignation is past, and vigilance is not as strongly insisted upon as it was. The Post-office Department is the busiest service in the world, and its working force is not large enough to warrant any scrupulous carelessness as regards the contents of plausible wrappers. It is very easy, I do not doubt, for the vendors of foul books to deceive, at least to discourage, the postal clerks with their countless devices. To my personal knowledge, the experiment has been tried, by doubling the price of the books, and sending them and returning by mail a disguised copy of a certain illicit work. The book passed its repeated inspection (if inspection it had), went and came, and went and came again, without a challenge.

Such being the state of affairs, what are we, as Christians and as parents, called upon to do? It seems to me that the most practicable plan

under the circumstances is to increase as much as possible the authority and working means of the Society for the Prevention of Vice, and to support that body in all its efforts with the utmost influence we can exert. Vast as may have been the results for good already accomplished by the Society, it must, nevertheless, be evident to all interested in the cause that it is sorely hampered through lack of public sympathy and aid. The indifference of most parents to the good work undertaken by these philanthropists lies, as I have stated, in the former's fancied security. So long as men are not brushed in the face by the wings of great calamities, they will be blind to the warnings of danger. I know of nothing which will arouse such healthy public sentiment as personal experience of wrong by many individuals. If fifty thousand parents could examine the private nooks and drawers of their children to-night, to-morrow would be the last day in which the secret press of our land would pour forth its reeking sheets in defiance of law and sentiment. This is a bitter disease, and the crisis will be exceedingly hard to bear; and yet, with a distant outlook to the moral health of all future generations, I can but pray that God will hasten the time when innocent fatherhood and motherhood shall be undecieved, and a mighty burst of indignation shall shake from their foundations the props of these underground pits and bury their miserable inmates forever!

The great strokes in this battle must be made in the schools. Here not only intellectual culture is provided, but such a religious training is given as will purify the whole church in time. In our prayer-meetings Christian experiences are given, and in the daily walk such lives are exhibited as would do honor to any community.

All our schools are crippled in their work by lack of means. None of them have sufficient apparatus or libraries worthy of the name. At Clark University we are unable to supply the constant call for history. A few dollars' worth of historical and other necessary books from a score of friends would supply our present need.

The importance of industrial education can hardly be overestimated. Factories are springing up all over the South, and cities growing with wonderful rapidity are constantly calling for skilled mechanics. But the old men trained in slavery are passing away, and the young men are not taking their places. The result will be that foreigners will come in, and the negro problem will be more complicated than ever. It is absolutely wrong to educate these young people and turn them out in the world with no means of earning a living but the precarious one of teaching. The evil results are already evident in nearly every town—among the loafers. Clark University is already training young men to plan and build houses, and young women to adorn and keep them. A few hundred dollars would enable us to do five times the present work, and at the same time furnish the students with work to help pay their board. Twelve hundred dollars will build a house for the president, and give several boys a year's schooling.

A FEW POINTS ABOUT THE SOUTH.

BY REV. E. O. THAYER.

It is very gratifying to note the increasing interest throughout the country in the education of the Southern negroes, as well as of the white illiterates. The people of the North are just beginning to realize the magnitude of the work, the danger of its neglect, the very small amount accomplished, and the many difficulties in the problem which render its solution a tedious and delicate task. Hitherto the work has been left almost entirely to private benevolence and to the limited resources of States bankrupted by war. Praiseworthy and great have been the results accomplished, but almost insignificant in view of what remains.

The North began the fight against the Confederacy with the idea that its overthrow would be the work of a few thousand men in a short time. The work of reconstruction and education has been treated with the same lack of wisdom and foresight. Already leading minds in the church have been proposing the withdrawal of our forces on the plea that fifteen years of work ought to have put the freedmen in a position where they can help themselves. Does the world's history record an instance of a people brought from a savage life in the forests, held in bondage, however light and paternal it may have been—suddenly brought into the blinding light of liberty and citizenship, and made self-sustaining in fifteen years?

Northern men visit the South, and find negroes ignorant, thieving, lazy, their religion consisting very much in animal excitement; in short, they discover a vast number of faults that white men possess even under more favorable circumstances. This story is told at home, and straightway the freedmen's friends are discouraged and propose to withdraw their aid. Ought not this dark picture to lead us, rather, to realize that we have not understood the magnitude of the task we have undertaken, and, as Lincoln did after the Bull Run defeat, call out more men and money? The fact that the statesmen of the country are taking the matter in hand, and are viewing the illiteracy of the country as an alarming cause for Congressional action, ought to stimulate Christian philanthropy to a study of better methods and the devising of more liberal means.

The facts in the case are, that most wonderful progress has been made among the colored people. Thousands of houses and farms are owned by them. Wherever a school is opened, it is filled by their children. The ministry are gradually improving in piety and intelligence, and the people rise with them. Dr. Cogges-

hall, in a recent number of the *New England Methodist*, seemed very much pained because after all his suffering in the cause of abolition, he had discovered through Prof. Owens that the discipline was not enforced, and that his colored *protégés* were not found to be saints. He answers his own remarks so admirably in the latter part of the article that no other reply is necessary. If the Doctor will visit our Southern Conferences and see for himself the work done with such material as could be collected, he will go to his reward satisfied with his efforts for freedom.

The great strokes in this battle must be made in the schools. Here not only intellectual culture is provided, but such a religious training is given as will purify the whole church in time. In our prayer-meetings Christian experiences are given, and in the daily walk such lives are exhibited as would do honor to any community.

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The Woman's Home Missionary Society should find a significance in the word "Home" perhaps not fully realized by its founders. It should be emphatically a home-making society.

Very few of the poorer people of the South have good homes. It would require a long article to describe the wretched hovels where a large family eats, works and sleeps in one (or at most two) rooms. Not much refinement or piety can be developed in such places. The plan hitherto carried out, of sending a lady with a small salary to board where she can, and visit the homes, has proved very nearly a failure. The people learn by example much better than by precept, and they have not sufficient respect for a homeless woman who carries a lunch-basket and tramps through the mud to their dirty houses. Our missionary here in Atlanta, well known to Boston Methodists, uses all but two or three dollars of her salary to pay board in a Catholic white family, and cannot afford to ride in the horse-cars to the distant points of her parish. Her noble, self-sacrificing labors will have their reward; but it is almost a waste of energy compared with what she might do with proper appliances. She ought to have a neat little cottage of her own among her parishioners, where they can observe what a neat home is, and copy. This plan was tried by a good lady in Washington, and a large settlement was remodeled. Within a few weeks this has been done by the lady missionaries at Savannah, and already the good fruits are seen. We hope at no distant day to have the boys draw the plans and build such a cottage on the college grounds, and in it teach the girls to sew, cook and keep a neat home. It will be called "The Model Home," and will bear the name of a donor of \$300. Whose shall it be?

But we must close, with the earnest plea that the people of New England resolve to enter upon this great evangelizing work with zeal proportionate to its magnitude. The task will not

be done till the Gospel of Jesus Christ is preached in its purity in every village of this Sunny South.

CURIOSITIES OF METHODIST LITERATURE.

BY REV. Z. A. MUDGE.

Among the old books and pamphlets which have come to me from my father, and probably some of them from my grandfather, are two old pamphlets. One is entitled: "Nicodemus; or a Treatise on the Fear of Man." It was written in German by Augustus Herman Frank, and translated by John Wesley. The author's introduction is dated Oct. 26, 1731, and the translation was, no doubt, among the early efforts of Wesley to provide for the people a pure, soul-stirring literature. We infer this from the subject matter and style of the "Treatise" itself. It has the ring of Wesley's own early utterances, and goes directly to the heart. It is dedicated "To all ministers and teachers in churches and schools." The following extract will show its general tone:—

"I do not offer this as a piece of great learning. Indeed, the plain truth of my God, set forth in its natural lustre, and the least communication of His power affecting the heart, is infinitely more valuable to me than all the learning of the world. And my only boasting in the Lord is this—that I have betaken myself to that school wherein the highest wisdom is to know Christ and Him crucified."

This copy was printed in Philadelphia in 1795, and sold by John Dickinson.

The other pamphlet is of still greater archaeological value. It is entitled: "A Discourse delivered in the New Chapel in the City-Road, on the 9th of March, 1791, at the funeral of the late Rev. Mr. John Wesley. By John Whitehead, M. D." This, too, was printed in Philadelphia and sold by John Dickinson, and bears date of 1791—the year in which Wesley died—and is, moreover, the "second edition;" so the enterprising publishers must have placed it before the American people a few months after its delivery in London. Both pamphlets are curiosities in the way of paper and type, are much worn though complete, and were probably brought to New England in the saddle-bags of some pioneer Methodist preacher, not unlikely by Jesse Lee himself, who was often a guest at my grandfather's house.

This discourse is a remarkably clear and comprehensive characterization of Wesley and his labors. To it is appended a graphic account of his last sickness and death, and the following quotation from a London paper—the *Argus* of March 10, 1791—which cannot fail to bring vividly before the reader the incidents of the funeral service with which the sermon was connected:—

"The public have been gratified for a few days past by the exhibition of a spectacle every way deserving their notice. Every day produces instances of mortality, but it requires the revolution of a century at least to produce a Wesley. Nearly three-fourths of a century were occupied by his voluminous writings and unexampled labors; and if we take it into the account that he was always a stranger to repose after four in the morning, the time he really lived was more than a century when compared with the lives of others. That which was mortal of this amiable and venerable divine, has been exposed to view ever since Wednesday last. Death visited him with a smiling aspect, and left evident traces of sweetness and composure on his countenance. The tenement of clay he left behind appeared superhuman. As there was nothing but joy and peace in his death, his body participated of the purity of his spirit, and no corpse ever discovered smaller signs of corruption. This being the case, his zealous friends wished the whole world to see his last remains, and tens of thousands were abundantly gratified with the sight."

"The narrow boundaries of a chapel were supposed to be inadequate for the admission of the multitudes who would flock to his funeral, which was originally fixed for ten yesterday morning. The executors therefore came on Tuesday night to the prudent resolution of having him interred very early. Notices were therefore dispatched as late as eleven o'clock to the different mourners, that they might attend at his house at City-Road at four o'clock, which they accordingly did; and his remains were committed to the earth with the utmost solemnity about six."

of England was pathetically delivered by a clergyman and a graduate long in his connection, attached to him by an affinity of amiable qualities, as well as from a conviction of the purity of his procedure. No alteration whatever was made in the service except when he read the solemn deposition—'Forasmuch as it has pleased Almighty God to take unto Himself the soul of our dear brother,' etc., he substituted the epithet 'father' in its stead, which had a visible effect upon the audience; these were more numerous than could have been expected, considering the sudden change and the late hour in which it was determined.

"Three coffins were used on this occasion—that which contained the body, clothed with his sacerdotal robes, being placed in one of lead, with an English inscription. The outer case was covered with black cloth, as plain and neat as possible, thus inscribed:—

JOHN WESLEY, A. M.,
Olim Soc. Coll. Lin. Oxon.
Ob. 2do die Martii 1791.
An. æt. 88.

The funeral was conducted with great order, solemnity and propriety, with neither coach, hearse, feather nor ecutcheon. The pulpit and galleries of the chapel of the City-Road are hung with black cloth as are the pulpits of five other of his chapels in the metropolises."

It is stated above that "that which was mortal" of Wesley "has been exposed to view since Wednesday last;" and as it is further stated that "tens of thousands had been abundantly gratified with the sight," until "the executors came on Tuesday evening to the prudent resolution of having him interred very early" the next morning, or Wednesday, the 9th, we infer that the body, in its "superhuman" appearance, reflecting "the joy and peace" of the spirit which had just left it, had been exposed to view an entire week.

How fresh is the interest of all that pertains to Wesley almost a hundred years after his burial!

LETTER FROM THE SOUTHWEST.

MR. EDITOR: The Methodist minister should always be a busy man; but sometimes I find that an unusual pressure of unusual work has made it necessary for me to delay certain things I had in my heart to do. Thus far during our stay in the sunny South our heart has kept warm towards all our friends in good old New England. For thirty-three years Zion's Herald has made its regular visits to our home, whether in Vermont, New Hampshire, Massachusetts, Texas, or Louisiana. During these years rare men have occupied its editorial chair. In typographical beauty and editorial ability it has never stood behind any of our church papers. God bless the Herald! May its bow abide in strength! By the way, it just occurs to me that Boston has the distinguished honor of publishing the first Congregationalist, Unitarian, Universalist, Baptist and Methodist papers in America.

Doubtless the readers of the Herald have read more or less about the terrible flood that is now sweeping over the valley of the Mississippi; and the fearful destruction of life and property it has caused; but no person can form the least idea of the desolation and destruction that attend this flood by reading even the most graphic description of it. Certainly, there was never anywhere anything in this country like it. The total rise of water has been thirty-four inches above the flood of 1874, twenty-two above that of 1867, and eleven inches above the great flood of 1828.

It was Monday morning, March 27, when we left Terrebonne on the Morgan and Texas railroad for the upper part of the South New Orleans district. We first came in contact with the flood at Cheatehous, and from thence on to Morgan City it covered the entire country save one or two mounds, and these were covered with lowing cattle and bleating sheep. Passing along mile after mile the eye could rest upon nothing save the interminable waste of waters. The first floors of nearly all the houses we passed were covered with water. At Morgan City fully two-thirds of the city was completely submerged, and the water was rising at the rate of six inches every twenty-four hours. Further on, at Pattersonville, Centerville, Franklin and La Teche on the Bayou Teche, the people were leaving their houses, business was nearly suspended, while the general topic of conversation was the awfulness of the flood. Away from the vicinity of the crevasses the approach of the water was as noiseless as death itself. On through the woods and fields it continued its way, until flood joined flood, backing up into one great inland sea, the surface of which was only broken by the tops of the fences, and cabins, and plantation buildings.

Monday, April 3, having finished our work, we were ready to return home, but the water had washed away the bed of the railroad. All through travel was suspended, and our only way of reaching home was by steamer. For seven weary days we waited, and each day the waters kept rising. Monday, April 10, we stepped on board the steamer "John M. Chambers" bound for New Orleans. She was crowded to her utmost capacity by refugees from the flood. All the way down Bayou Teche and the Atchafalaya there was but one continued scene of devastation. Plantation after plantation was pointed out to us with nothing to mark their location save the house-tops, the water being from four to twelve feet deep. Most of the families had left; those remaining were living on floating floors, or in the second story of their houses, and we were told that in most instances they were living on corn meal and parched corn. At one place the church was built upon a little mound, and most of the people driven from their homes were occupying the church. Frequently we saw horses, cattle, mules, hogs and sheep standing on rafts fastened to the side of some building, and the poultry huddled together on the tops of the houses. All through this region our trip was more like a voyage across the sea than a trip on Bayou Teche and the Atchafalaya. The entire country from the Mississippi to the Gulf of Mexico is one vast inland sea, with nearly all the fences and many of the cabins gone, and the working force of the plantations scattered. The mules and cattle that are not drowned have been taken to the parts of the State not affected by the flood—most of them from one to two hundred miles away—and the people are without means upon which to subsist, or to feed their cattle, should the waters recede in time for ploughing and planting corn and cotton.

The outlook is not the most hopeful, to say the least. Certainly, a great calamity has befallen this garden spot of Louisiana, and something must be done to help our people upon their feet again. Appeals have been made for aid. The government generously responds, and private individuals are doing nobly. The *Times Democrat*, the leading paper of New Orleans, has chartered a steamer for the sole purpose of taking supplies to the destitute. Our ministers and churches are doing the best they can to help in supplying the present needs of those who are in circumstances of want, but after doing their best, the demand is much greater than the supply. One of the most pressing needs is a little money to be used in the purchasing of medicines for the sick.

Church News.

RHODE ISLAND.

The session of the New England Southern Conference just closed was one of the most harmonious ever held. Bishop Merrill gained the high esteem of the members of the Conference by his gentlemanly and Christian bearing. He knows how to be firm and at the same time kindly courteous—traits which the Conference appreciated. The new arrangement of the districts will probably be more satisfactory than the former; but it is a pity that our district boundaries cannot be permanently settled. The people have lost all interest in providing parsonages or furniture for the districts, as very likely the boundary lines may be changed at any Conference. For the most of the time in the history of the Conference there have been three districts—New London, Providence and Sandwich. In 1869 Bishop D. W. Clarke divided the Conference into five districts—Providence, Norwich, Danielsonville, New Bedford, and Sandwich. But it was difficult to support so many presiding elders, and the next year Danielsonville district was dropped. In 1878 the number of districts was reduced to three, Fall River district being discontinued, and the cities of Fall River and Taunton were put on the New Bedford district. There have been but three districts each year in the Conference since 1878, but the boundaries have been greatly changed. These frequent changes have given some of the churches an opportunity to become acquainted with several presiding elders in a short time. In 1877, Fall River had Rev. W. V. Morrison, D. D., for presiding elder; in 1878, Rev. W. H. Stetson; and in 1879, Rev. D. A. Whedon, D. D. Taunton had for presiding elder in 1877, Morrison, in 1878, Stetson, in 1879, Talbot, and in 1880, Willett.

The new organ in the Broadway Church, Providence, was built by W. K. Adams & Son, 18 Linwood Avenue, Providence.

The Westernly people manifested their joy at the return of Rev. J. B. Hamilton, as their pastor for another year by surprising and "pounding" him and his family. Sixty persons entered the parsonage, Thursday evening, April 13, with gifts. Social chat, songs and speeches were enjoyed during the evening, and the happy company separated after prayer by Bro. H.

Rev. A. W. Seavey and wife were busy packing their goods for transportation to Provincetown, their residence for the present Conference year, when they were invited into the church at the close of the prayer-meeting and each was presented with a sum of money. Bro. S. and wife made many strong friends while in Central Falls. His brethren will miss him from the Ministers' Meeting on Monday mornings,

and the cause of temperance in Rhode Island will lose an earnest advocate.

George M. Carpenter, Jr., the new Judge of the Rhode Island Supreme Court, is the son of a former Methodist clergyman, and a graduate of Brown University in the class of 1864. He was a member of the last commission appointed by Gov. Littlefield for the revision of the laws. With this exception he has never held any office of public trust, and his present election was entirely without solicitation on his part.

Ex-Gov. Henry Howard gave a very interesting and comprehensive lecture on "Science in Artisan Life," before the Rhode Island Engineers' Association in Providence, a few evenings since. The speaker showed a thorough acquaintance with his subject, and gave great prominence to the vast difference between mere hand laborers and that class of artisans who are guided by knowledge, by science, and an intelligent view of work in their chosen vocation. He advanced some sound ideas in favor of education, schools of technology, and the instruction of youth in those studies which would best prepare them for the great practical duties of life to which by nature they were best adapted. The views of the accomplished speaker were warmly commended by those who heard him, and were fully reported in the city papers.

The newly-organized church on Cranston Street, Providence, is doing well. Rev. W. H. Stetson, their new pastor, finds a grand field of labor, a talented body of workers, and a goodly number of young people. He is already encouraged with one conversion, and has reason to believe that there are many more to follow.

Rev. W. T. Worth has entered upon his ministerial duties at Mathewson Street with his usual vigor and enthusiasm. His people are rallying about him, and a year of spiritual prosperity is anticipated. This church is of great importance in our city Methodism, and has an excellent and honorable history, of which its members may well be proud. Its mission is by no means accomplished.

Rev. D. A. Whedon preached his first sermon in Newport at the Central Baptist Church where his people worship while their church is being repaired. The church was filled with attentive and interested hearers, who received a favorable impression. The Doctor is no stranger to a Newport audience, having been stationed there in 1866 and 1867.

A very sad event occurred in Fall River, April 22, in the death of Rev. Ralph Fothergill, pastor of the Primitive Methodist Church. He had been comfortably sick of small-pox for several days, and favorable reports were in circulation up to the day of his death. He was strongly opposed to vaccination, and would not permit it in his own case, or allow it in his family. One of his children has since died; three others are very sick, and the mother is just coming down with the same disease. Mr. Fothergill has been a leading clergyman in his denomination, and was highly respected in Fall River.

X. Y. Z.

VERMONT.

St. Albans Bay.—On New Year's eve, 1875, the Methodist and Congregational churches at St. Albans Bay were both burned. An effort was made to rebuild the Methodist. A house was erected, and the vestry was finished off, when the funds failed, and the work stopped. There it stood, the people feeling unable to go on, until last summer an effort was made to secure funds for its completion. Saturday, April 15, the church was dedicated. It was a day of rejoicing. Presiding Elder P. N. Granger, Revs. I. McAnn and G. S. Pratt of St. Albans, J. D. Beaman of Swanton, D. F. Brooks of Hinesburgh, who entered the ministry from this church, R. Morgan of Franklin, O. M. Boutwell of Georgia, and Merrill Hulbert of Burlington, were present. Bro. Hulbert preached a very able and eloquent sermon from Isa. 53: 11, after which he asked the people for \$235, to provide furnaces for heating the church and to make up a small deficiency. In about fifteen minutes more than the amount asked for was secured. The entire expense of finishing and furnishing has been \$1,325, most of which is paid. We have a neat, pretty church dedicated free of debt. The young people have nobly contributed by their efforts to this result, while there is scarcely a person in the community who has not given toward this work. Credit is certainly due W. G. Benton, of Enosburg, the contractor, for the good work he did, exceeding the general expectation of what would be filling his contract; and it is doubtful if any painter in this State can excel the work done by Mr. Gibbons, of East Berkshire.

We regret to announce that the health of Brother L. L. Beeman, of Woodstock, has completely failed, so that he will be obliged to rest from all active ministerial duties for the present. There have been forty additions to the church at Woodstock during the year, and the people are in great sorrow over having to give up their much-loved pastor.

H. A. S.

[Continued.]

The existence of the Ark, its establishment in Shiloh, its history in the time of David, the erection of the Temple and its furniture, present important objections to Prof. Smith's theory. He acknowledges, indeed, that the fundamental requisites for the practical observance of the Pentateuchal worship existed in those days. The Ark was settled at Shiloh. A legitimate priesthood ministered before it. He objects, however, that with such advantages the requirements of the Pentateuch were not respected. He might have added, that with so many other disadvantages it was no very great matter of wonder that these requirements were not better respected. It must also be remembered that the history of the period is very brief, and evidently was not intended to reveal the religious status of the Israelites. Nevertheless, some of the facts are not altogether favorable to the hypothesis proposed. For instance, the custom of coming yearly to the Ark at Shiloh, according to the laws of the Pentateuch, which required the male Israelites to appear before the Lord three times in the year (Ex. 23:17; Deut. 16:16), is implied, first, when the Benjaminites (Judges 21:16, *seq.*) went up to Shiloh to seize the maidens who, at a yearly festival, gathered and danced in the vineyards; second, when Ekaanan with his two wives (1 Sam. 1:3-21) went up to Shiloh to a feast, as it was his custom from year to year to do. Whether these festivals were the feasts of Tabernacles and of the Passover, as some hold, it is impossible to say; but in a history so fragmentary and brief, they might well be supposed at least to imply the existence of the law as it is given in Exodus and Deuteronomy. Prof. Smith passes them by as local or tribal feasts, common among all the tribes, and cites in proof of his position (Judges 9:27) a drunken revel and conspiracy held in Shechem, when Gaal laid his plans to overthrow Abimelech. It may be safely said that there is not the slightest support for the theory of local sanctuaries in this instance cited. Moreover, there is evi-

The observance of the spirit of the Levitical law was evidently very imperfect; but these quotations from Ezekiel and Kings do not prove that it was suspended to the extent implied. On the contrary, Ezekiel 11: 4-6 plainly indicates the ministrations of the Levites at least in the high places; and it is quite improbable that the zeal which destroyed the altars and priests of the heathen at that time would have permitted the hated Philistines to serve at the altars of the Temple. Reference to the Levites in the Kings is very scanty, but without the most positive proof, it would be entirely unwarranted to assume that they had no place in the Temple. Minor irregularities, such as the misuse of the revenues of the Temple (1 Kings 15: 18), the erection of a new altar, according to a pattern sent from

[To be continued.]

REV. W. W. BALDWIN

The civil law is brought in contact with such illegal supplies when trustees are elected to hold church property when marriages are solemnized by us, and when accused members are tried upon trial on charges affecting their character and reputation : —

1. When the preacher in charge nominates trustees of church property, and the nominees are duly elected, it makes no chance that the preacher in charge is not in charge according to our church rules, and it may be that the quarterly conference, composed of class-leaders and appointed by this defective supply and the stewards nominated by him, is not legally constituted. It may even chance that the nominees were received into the church by him when he had no authority to do so, and perhaps because of his license was an illegal quarterer of his license. It may even be that, therefore, so that he has no valid license. Consequently, any action taken in person, actual acts with binding authority.

The 14th Question—"What deacons have been elected elders?"—was taken up, and Fred E. White and Joseph L. Felt were elected to elder's orders.

The 19th Question was resumed, and Scott, J. G. Smith, A. Kidder, S. Quimby, D. Lee, L. H. Gordon, N. Culver, J. A. Young, G. F. Wells, S. Wiggins, Lewis H. Jordan, J. Boyden, W. Hewes, P. Wallingford, L. L. Eastman, and L. H. Gordon were called on to give appropriate relation.

church was far too small to hold the people who wished to hear it. The Bishop was assisted in the services by M. T. Cilley. Talking for his text 1 Tim. 2: 8, he preached a grand sermon which will be long remembered by those who heard it.

At the Garden St. Church in the afternoon C. B. Pitblado preached. Elton Foster, D.D., offered prayer. The text was Job 17: The sermon was one of the preacher's highest efforts, and was much enjoyed. The

ality is not a natural and necessary inheritance of our human birth, but solely derived from Christ. Only believers, therefore, inherit eternal life while unbelievers experience no resurrection to immortality. In defense of this thesis, with great patience, the writer examines every passage

manist into whose hands it may fall. It will give them thoughts and suggestions concerning heaven, which will awaken desires in their hearts to know more of those whose ideas of the better land are so permeated with the reality of eternal things.

It is true that the work of good men lives on, and God only can measure the extent of moral influence. Who, then, can comprehend the result of that summer visit Dr. Butler made to the United States, of which we have heard so much?

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The Sunday School.

SECOND QUARTER, LESSON VII.
Sunday, May 14. Mark 8:1-21.

BY REV. W. O. HOLWAY, U. S. N.

THE LEAVEN OF THE PHARISES.

I. Preliminary.

1. GOLDEN TEXT: "Beware ye of the leaven of the Pharisees, which is hypocrisy." (Luke 12:1.)

2. DATE: A. D. 29.

3. PLACES: Decapolis, on the east of the Sea of Galilee; Dalmanutha, on the western coast of the Sea; and Bethsaida, on the north-east.

4. PARALLEL NARRATIVE: Matt. 15: 29-39; 16: 1-12.

II. Introductory.

For three days the people of Decapolis, to the number of over four thousand, had thronged the steps and teachings of our Lord. Their supply of food was now exhausted, and many of them were far from home. Jesus pitied their destitution, and hesitated to dismiss them fasting. The disciples, either forgetful of the former miracle of the multiplication of the loaves, or timid about suggesting a repetition of it, could only wonder how bread could be found to feed so many in that desert place. Learning that there were still seven loaves and a few fishes, Jesus directed the people to recline on the grass, and, after the customary blessing, began to distribute the scanty store of food to the disciples and to the hungry multitude. There was no lack; all were satisfied; and seven large baskets of broken pieces attested the lavish prodigality of the miracle and the Deity of His Worker.

Dismissing the people Jesus crossed the Lake with the disciples to the vicinity of Magdala; but only to encounter immediately on landing His watchful foes, the Pharisees, who having won their side the Sadducees and Herodians, assailed Him with the demand for "a sign from heaven." He had no sign for them, "save that of the prophet Jonah." They were skilled in weather signs, why could they not interpret "the signs of the times?" With a deep inward sigh because of their hardness and unbelief, our Lord turned away from them and entered the boat again with His disciples. Never again (save once and that privately) would He revisit this scene of His most extended labors. Galilee had rejected Him, and with a heavy heart He turned His back upon that highly favored but unrepentant province. Far from conjectures that it was while passing over the Lake that He uttered His "rhythmic" "o" over the city which in most of His mighty words had been done—Chorazin, Bethsaida, Capernaum.

It was probably just after landing on the northeastern coast of the Lake, and while His mind was full of the sad thoughts and forebodings excited by His late collision on the western shore, that He uttered to His disciples the warning, "Beware of the leaven of the Pharisees, and of the leaven of Herod." In their low range of thinking they at once construed this warning as having reference to the discovery they had just made; and that had only one loaf with them; and that it meant that they must beware of buying bread of either Pharisee or Herodian. Jesus was grieved at their spiritual obtuseness, and upbraided them for it. Had they forgotten the five loaves which He broke among the five thousand, and the seven loaves which He broke among the four thousand, and the baskets of fragments which they had taken up? Then, suddenly, they understood His meaning—that it was the doctrine, not the loaves, of the Pharisees, which they were to guard against.

III. Expository and Practical.

Verse 1. In those days—while He was still tarrying among the semi-pagan of Decapolis, east of the Sea of Galilee. Matthew (15: 22-28) makes the connection with our last lesson closer than does Mark. The multitude being very great—R. V., "when there was again a great multitude." It numbered 4,000 men, besides women and children (Matt. 15: 38). *Feeling* (R. V., "they had") nothing to eat. Their supplies had run out in their three-day absence from home. They had been so captivated by the miracles and teachings of Jesus that they could not tear themselves from His presence to provide food. Not that they needed elaborate provision—a few barley-loaves, and milk, or fruit, or dried fish, would have sufficed; but even these were wanting, or, at least, reduced to seven little cakes. Jesus (R. V., "He") called His disciples. He perceives their need, and takes the first step.

Verse 2. I have compassion on the multitude.—A fatherly concern is expressed by the words. Our Lord's compassion was not restricted to the spiritual needs of His hearers; it took in their bodily wants also. *Because they have now been with Me*—in R. V., "because they continue with Me"; that is, they persisted in staying with Him, regardless of hunger, though it was now the third day. Their love for Christ's teachings and society is a rebuke to those who can scarcely nowadays spend an hour in listening to the exposition of His word. *Fast by* (R. V., "in") the way—a tender forethought of their suffering, if dismissed untended. *Discern of them came*—In R. V., "some of them are come." To convene 4,000 men in that mountainous, thinly-settled district, would require that many would come "from far."

Verse 3. His disciples answered.—Jesus had not asked a question—simply expressed His pity. The disciples' reply showed how utterly impracticable it was to feed the multitude in that barren place. From—omitted in R. V., "whence can a man satisfy this?"—In R. V., "whence shall one be able to fill these?" Did they doubt His power to again set a table in the wilderness, or did they dislike to suggest it, or, as too often happens, had they forgotten in the present exigency the former deliverance? In the wilderness—R. V., "in a desert"—a place uninhabited, and remote from supplies.

Still it is evermore thus in times of difficulty and distress. All former deliverances are in positions of being forgotten; the mighty intermen's lives fall out in former passages of the new difficulty appears insurmountable, as each recurring necessity it seems as though the

wonders of God's grace are exhausted and had come to an end (French).

Verse 5, 6, 7. How many loaves?—As before, He would use the stock on hand as the basis, or starting-point, for the multiplication. Seven.—In the former miracle there were but five; the number of fishes is not specified. He commanded.—In the former case the disciples arranged the people. *Sit down*—reclining. For convenience's sake they were probably grouped as on the former occasion, the women and children reclining apart. *Give thanks*—never, seemingly, omitted by our Lord, and the origin of the Christian "grace" at meals. *Grace*—the imperfect tense in the original, "was giving," implying the continuousness of the act. As before, the miraculous multiplication took place during the distribution. *A few small fishes*.—We see from the humble was the fare of our Lord and His disciples in their journey—barley crackers and dried fish. The Pharisees used to say, "Brown bread and the Gospel are good fare."

His miracles in bread and in wine were far less than those which He wrought in the works of the Father they represented, in making the corn to grow in the valleys, and the grapes to drink the sunlight on the hillsides of the world, with all their intricacies of tender gradation and delicate mystery of life (Macdonald). It is as instructive as it is remarkable, that on the occasion of the multiplication of the loaves, and miraculously provide money on only one—leaving the law of God not only to its rightful but beneficent course, "In the sweat of thy face shalt thou eat bread" (Genesis).

Verse 8, 9. Did eat and were filled.—their prolonged hunger completely satisfied; and yet they numbered over four thousand and only seven loaves and a few fishes. What a testimony of the supernatural power of Christ, and what an encouragement to the believer that every true want of his nature will be amply met by His Lord! *Of the broken meat that was left*—R. V., "of broken pieces that remained over." Seven baskets—not the copiousness, or wicker traveling baskets of the former miracle, but the larger baskets made of cane, such as that in which Paul was let down from the wall of Damascus (Acts 9: 25). *They that had eaten*—R. V., "omit" that had eaten. *Sent them away*.—No hint on this occasion of the people attempting to force royalty upon Him.

Christ here teaches that waste is wrong, but says, I can create as lavishly as I will, but you are not to waste. Whether I give you much or little, it must all be used. Because I have given you the greater, you must not despise the smaller. Not one single fragment of my blessings is either to be abused or neglected (Howson).

Verse 10. Into a ship.—R. V., "into the boat." Dalmanutha—nowhere else mentioned in any known writings. Matthew says, "Magdala," but, more correctly, "Magadan," which also is unknown. They may have been different names for the same place, or the names of contiguous places. Their location, however, was evidently on the western side of the Lake.

Verse 11. The Pharisees came forth.—They were on the alert, and their hostility had grown more intense in Jesus' absence. They had succeeded in winning to their side the Sadducees, "their rivals and enemies, that skeptical set, half-religious, half-political, to which at this time belonged the two High Priests, as well as the members of the reigning family." Matthew states that the Sadducees came to them on this occasion. *Began to question Him*.—"The beginnings of things had a peculiar charm for Mark" (Morison). Seeking—"a sign from heaven"—as though His previous works were not of heavenly origin. "If He were indeed the Messiah," where were Samuel's thunder and Elijah's flame? why should not the sun be darkened, and the moon turned into blood (Farrar). *Tempting Him*—putting Him to the proof. But He never responded to doubt or unbelief, only to faith.

They were not sure about the "ways and means" of His working. There was scope, they insinuated, for illusion or delusion. Indeed, for aught that they could tell, Satan might have his hand in all these wonders. It was a miracle of the nature of a phenomenal curiosity that they pleaded for—not considering that if such a "spectacular" exhibition had been made, it would have been the very first, and the longest, to explain that it must be legendary, for who could imagine that God was going to entertain them, like children in a circus, with mere displays of the marvelous? They were, in short, in a mood to find fault with every thing that our Saviour should do, so long as He did not become like one of themselves (Morison).

Verse 12. Sighed deeply in His spirit.—Our Lord's love for the Jews was working. He keenly sensitive to opposition of this kind, which was more decidedly malevolent than any He had hitherto encountered. It grieved Him to the heart to be thus challenged and thwarted. According to Matthew's account (16: 1-4) He cited two "weather signs," and informed His questioners that whereas they were skilled in interpreting such signs as "the wind and the weather," they were not so in interpreting "the signs of the times." He was a man of peace, and he was a man of prayer. He was a man of faith, and he was a man of love. He was a man of truth, and he was a man of justice. He was a man of mercy, and he was a man of grace. He was a man of power, and he was a man of wisdom. He was a man of knowledge, and he was a man of understanding. He was a man of love, and he was a man of peace. He was a man of faith, and he was a man of hope. He was a man of truth, and he was a man of justice. 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CARD.

LADIES, as there has been a rumor
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eral Bleacher, 478 Washington, near
the opposite Terminal, are the only
Bleachers I have any interest in.
Respectfully, J. W. STOREY.

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The Family.

EASTER CROSS AND EASTER LILIES—1882.

BY MRS. WILLIAM EMERSON WAY.

"Easter cross, and crowned with lilies,
Mother, will it not be sweet?
Easter anthems sung in chorus,
And the children will repeat
Christ's beauties in concert;
Old and young, and small and great,
Then will sing the Gloria Patri;
Mother, I can hardly wait!

"And I hope my Easter lilies
Will be blossoming by then;
I will twine them with arbutus,
I can find it in the glen;
Some are pink like baby's fingers,
Some have blossoms purely white.
Do you think the cross for Easter,
Mama, will be dark or light?"

Why should that have made me shudder—
Just the thought of dark, or light?
What to me were Easter crosses,
Whether they were black or white?
Oh, my fair-browed, blue-eyed girl!
Sunniest-hearted of my band;
When the cross loomed black before me,
I was made to understand.

I can almost hear the accents
Of those women as they say
(Hastening to the tomb of Jesus)
"Who will roll the stone away?"
Pink, and white, and sweet, the blossoms
Of arbutus in the glen;
But my little maid who found them,
Will not wander there again.

Black my cross, nor crown'd with lilies,
Weighted only with despair;
Easter dawn, to me, was darkness;
Was there comfort anywhere?
Where was balm of consolation
"Mild the joys of Easter morn,
When the grave yawned right before me,
Waiting for my youngest-born?"

Easter dawned for her in heaven;
Easter anthems rose where I,
Deaf with anguish, could not hear them.
I shall hear them, by and by!

So impatient for the Easter!
When it dawned upon her sight,
Could her beatific vision
See my cross, as black as night?

Did she know her Easter lilies
Bloomed in all their loveliness?
And that sweet arbutus blossoms,
Did her waxen fingers press?
Yes; her lilies bloomed for Easter,
And a cross their beauty crowned;
For they lie in their fragrance
Withering on a lowly mound.

Scarce a semibreve since the Easter,
Yet it seems so far away;
Can I say next Easter morning,
She, with Christ, is risen to-day?
East Lempster, N. H., April 11.

BACKWARD AND FORWARD GLANCES AT PARA.

BY C. M. BLUNT.

Rev. William Taylor's first voyage to South America was made in 1877. He was bound for the western coast, and, imagining himself on the summit of Chimborazo, he took what he styles in one of his books "a bird's-eye view of the whole continent."

Not until 1880, after the work on the western coast had been for a time in successful operation, was the first small army carried to Brazil. Of the detachment stationed at Para I some time ago promised to give a brief account.

It was in June, 1880, that Mr. Taylor landed on the banks of the Amazon with Rev. Dr. Justus H. Nelson and wife. Dr. Nelson is a graduate of Lawrence University, and after finishing his course of study at Appleton, Wisconsin, he also graduated from the School of Theology, Boston University, and supplemented his preparation for work in a foreign field by studying a year in the College of Medicine in the same University. Mrs. Nelson would be best recognized among her Massachusetts friends as Miss Fannie B. Capen, one of the descendants of Longfellow's John Alden; and she was for a time assistant matron of the Orphans' Home in Boston.

After spending six months in teaching private classes in English and studying Portuguese, Dr. Nelson opened the "Taylor Mission School" in January 1881. This "Collegio Americano" is a boarding and day-school for boys under twenty years of age, and embraces in its three courses of study a primary department and the intermediate work through the sophomore year of common classical college courses.

Of the five teachers Mr. Taylor has sent to assist Dr. Nelson, two have died of yellow fever, one has proved his incapacity for teaching and been discharged, another has found her health failing and returned to her home in Michigan, while the writer only remains. During the time Dr. Nelson has resided in Para he has won the respect of the citizens and the love of his pupils. His untiring perseverance and earnest devotion to this work have remained unchanged through the affliction of his brother's death and the discouragements incident to the failure of his other colleagues. He is the right man for the place, and if the work could succeed under the direction of any man, it certainly will under his. So far it has been difficult to make the school pay its running expenses, but it is slowly getting on a firmer

footing in finances, and, educationally considered, has won many friends who think it is a happy thing that there is at last one school in Para where thorough work, and not "cram," is in order.

The school has not now a suitable location for its best interests, and it is doubtful about its complete success before it has accommodations nearer the business part of the town. Education is here at least fifty years behind the times, and things move slowly in this backward country. Yet this seems the only way to reach this people, although secular education is but a preparation for a greater need, and a means employed towards the eventual conversion of the Roman Catholics. In order to obtain pupils, it has been necessary from the first to promise neither to interfere with religious creeds nor to teach them in the schools. It would then be vain to expect immediate results to follow from teaching under such restrictions.

Dr. Nelson held Sabbath services on first coming to Para, and the known fact that he is a Protestant clergyman, has cost the school some students of whom we know. Doubtless others are kept away by the far-reaching influence of the *padres*. The Catholic bishop of Para has publicly forbidden his followers to patronize the school, but this only serves as a good advertisement to the Liberals, who fairly hate the bishop for his desire to have Church and State united in one organization.

Thus we stand, and from this point we hope to advance. God's work will surely be done in Brazil by some one. We are here in this province, hoping we may prove useful as pioneers after whom shall come others to finish the work which we could not do ourselves. At present the "Collegio Americano" is an unfenced corner of the vineyard. The hope of Dr. Nelson is to build a strong wall, drive out the wolves, shut the gates, and then eradicate some of the weeds preparatory to planting the good seed.

In the meantime come letters from home inquiring what has been accomplished and what are the prospects of future successes. People seem to forget that South America is so new a field; and they must certainly have forgotten that China was not really open to the Gospel till 1842, though sixty missionaries had been working there previous to that time. Japan has been mainly occupied within the last ten years; and at the end of ten or of forty years it will, no doubt, be possible to count converts from Romanism in South America. The beginning of the end has already commenced, and there will doubtless come a time when it will be seen that this was the way to accomplish the desired result. In the recent words of our beloved and revered Father Taylor, "Time, faith, patience, hard work and the blessing of God will bring it to pass in a few years."

MUCH FROM LITTLE.

"And they say unto Him, We have here but five loaves and two fishes. He said, Bring them hither to Me."—MATT. 14: 17, 18.

This sermon-miracle of Thine, O Christ, our Teacher Friend, Is preached again before our eyes, And the meaning of our life-supplies We come to comprehend.

The little and inadequate, If subject to Thy power, Becomes enough for every need; And faith grows stronger as we read To meet each trying hour.

Two fishes and five loaves of bread Among five thousand men Were nothing until brought to Thee; But what a harvest Thy could be To satisfy them then!

And, by Thy parable made wise, O Lord, we bring to Thee Our little powers and services, And learn that all our greatness lies In Thee alone must be.

The duties crowding round us now Unheeded we cannot meet; They are so great and we so small; O Master, hear us when we call, And make Thy grace complete.

When others listen we must speak Right words, and true and strong, But naught have we of good to say; Put Thy strength in our words, we pray, And fill our lips with song.

The singer's song, the written line, If blessed by Thee, will prove Like multiplied and living bread, By which even thousands shall be fed And satisfied with love.

And so we bring our all to Thee; Take that we have, and make By Thy divine and tender touch Our little increase into much, And greater, for Thy sake.

Marianne Farningham.

MAY DAY IN MANY LANDS.

BY M. B. WINSLOW.

"Monday will be May Day," said Alice; "if it only came on Saturday, we might have a celebration."

"I'd like to know how you'd do it," said Tom, who preferred his regular game of base-ball on Saturday to any celebration that could be suggested.

"Oh, I don't know; there's lots of ways," Alice's ideas were apt not to be very definite. "Aunt Eunice knows all about the May Day customs. Tell us, Auntie."

"Aunt Eunice seems to be a walking encyclopedia to some of you children," said the lady appealed to. "I am afraid she cannot quite meet your requirements upon the present occasion. But have

patience; there are plenty of books in the world—dictionaries, cyclopedias, Brant's "Antiquities," Chambers' "Book of Days," Howe's "Every-day Book," etc. Suppose we all study up the subject and meet on Monday night to give each other the result of our investigations. That will be quite an original species of May Day celebration."

So it came to pass that Monday night, May 1, 188—, Aunt Eunice found herself surrounded by her six young nephews and nieces, each overflowing with the importance of the information he or she had to impart.

"I know what they used to do in England on May Day."

"I know about Robin Hood."

"I can tell about the chimney sweeps."

"And I, about the milkmaids"—broke from half a dozen voices at once.

"That will not do," said Aunt Eunice; "we mustn't all speak at once, or we shall not understand each other at all; and when one 'has the floor,' as they say in Congress, the others must not interrupt. Suppose we begin systematically. Who first celebrated May Day?"

"The Romans," "The Celts," "The Scandinavians," "The Phœnicians," said the voices together as before.

"Well, singularly enough, you are all right. The Romans celebrated the coming of spring by a feast called the 'Floralia,' which commenced April 28 and lasted four or five days. There were public games, festivities and sacrifices, which consisted largely of flowers. Expiatory sacrifices were made to the gods, and no marriages were allowed, and on May first the Roman ladies sacrificed to the *Bona Dea*, or good goddess, who afterwards came to be called Maia, and was the mother of Mercury; while the Roman boys went out into the woods and cut down branches with which they decorated the houses and temples. Traces of the names and customs may be found among all the May Day customs of later times."

"Strangely enough, the Celtic nations—including the French, Scotch, Irish, etc.—had a festival called Bel-teln, or Bel-teln, which means Baal's fire. They celebrated it on the night before the first of May by building fires upon the hills and by all sorts of heathen sacrifices. The Scandinavian nations held a similar festival, of which traces still remain in southern Sweden; and as Baal was the god of the Phœnicians, some have supposed that both the Celts and the Romans derived the May Day customs from them."

"Do you think so, Auntie?"

"No, I do not; for, so far as we know, the Phœnicians had no such custom. I think that both festivals arose from the joy of the people at the return of spring, which was typified to the southern nations by the flowers which it brought forth, and to those of the cold north by the warmth of the sun."

"I read that the Goths and southern Swedes always had on May Day a mock battle between summer and winter personified," said Ernest, "and that the custom was kept up to a very late date in the Isle of Man which was so long under their dominion."

"And I," said Theodore, "was surprised to find traces of the Baal worship all over England, Scotland and Ireland. Among the Scotch Highlanders before the Reformation Bel-teln fires, which must contain a horse's head and bones, were kindled in multitudes of places; a circle, or sometimes a square, was cut in the turf around it large enough to contain all the villagers, who feasted together on eggs, butter, milk and oatmeal made into a custard, after which they drew lots for the pieces of an oatmeal cake, one of which had been blackened. The unfortunate individual who got this piece was obliged to jump over the fire two or three times to insure good luck to the village during the coming year. Possibly in the heathen times he was sacrificed by being burned alive. In Ireland, the observances were very similar, but there the cakes were made with nine square knobs or projections, and as each was broken off an incantation was made to some unknown individual. Even now in many places in Ireland, especially in Munster and Connaught, a custom called La Beal-tine exists, which consists of burning a wisp of straw under the cows and pigs in imitation of the Druid priests, who used to drive all the cattle through the fire on May Day."

"Well done, Theo! I wonder if the other children have used their time to as much advantage."

"I looked up England, Auntie," said Clara timidly, "but there's so much, I wish you would tell it straight."

"England is the country for May Day customs above all others. They had their fullest development in the sixteenth century, when they were universal among the common people; but at a much earlier period lords and ladies, and even the whole court with royalty itself, took part in these festivities. Chaucer, Spenser and Herrick, the earliest English poets, all speak of May Day; and Henry VIII, with Queen Catherine and the heads of corporations, 'went a-Maying.'"

"The celebration commenced at a very early hour. Sometimes all the young people of a village went into the woods at midnight, that they might bring home arms full of flowers before sunrise with which to decorate the doors and windows of the houses and the porch of the church. The hawthorn was the chief of these, and hence it received the name of 'The May.' The young men hung birch boughs over the doors of the maidens they wished to please, and put alders above the gateways of scolds—like Aunt Eunice, I suppose."

"A great deal of noise was made as they entered the villages; horns were blown, bells rung, trombones played, and there was singing and shouting and laughing enough to please even Tom."

"O Aunt Eunice," said that individual, "I should like to have seen the Robin Hood plays. Tell us about them."

"I am afraid that is almost too long a story. You can read it all in the history of that popular English robber. They were celebrated both in England and Scotland, all the members of the band being represented in resplendent woodland costume. Maid Marian was there, and Friar Tuck, and the hobby-horse, and the dragon who fought with Robin Hood and was conquered by his arrows. In Scotland an abbot of Inobedience and Misrule was added, and the play became a strange medley, especially as the gravest and most dignified persons in the community were selected for these offices, who could only escape by the payment of a fine."

"The day chosen for these performances was so often Sunday, that they were suppressed at the Reformation. The Robin Hood games did not belong strictly to May Day, though they were generally performed at that time."

"The May-poles were suppressed at the Reformation, also, were they not?"

"No; not till some time after. The Puritans under Cromwell published an edict forbidding them in 1644, and multitudes were pulled down, chopped up and burned. The Puritans called them idols, and no doubt they originated in the heathen worship of the Floralia. After the restoration of Charles I, they were restored, and one was set up, by order of government, in front of Somerset House 134 feet high."

"I always thought it such a pity to abolish the May-poles," said Alice. "I think they must have been so pretty. I found out that they were generally made of birch, and varied from twenty to one hundred feet in height. They were drawn into the village by from twenty to forty yokes of oxen, each with a nosegay tied to its horns, and dressed with streamers of gay ribbons. Then the young men planted it in the centre of the village green, and it was crowned with a 'May-bush,' or branch of hawthorn. Garland and streamers were wrapped round it, which were sometimes allowed to remain till the next year. There were several such poles in different parts of London, painted and decorated in the most gaudy manner. A few of these poles still stand in obscure parts of England, supporting signs, weather cocks, etc., and in a few quiet villages in Europe a May-pole is still decorated and surrounded by peasants every May Day."

"What is May day?" said Clara.

"Only the dew that is found on the grass the morning of the first of May. It was formerly thought to be very good for the complexion, and in Edinburgh and some other parts of Scotland young girls still go out before sunrise to bathe their faces with it."

"The May queen was the prettiest part of May Day," said Clara. "She was always the prettiest girl in the village, and was dressed in white and crowned with flowers. She headed the procession which walked through the streets to the May-pole, but she did not dance when she got there. She was seated in a bower made of green boughs and covered with flowers, where she looked on at the dancing."

"Why, that makes me think of a French story I once read," said Alice. "A little girl visiting at the south of France was walking with her mother on May Day when they came to a little country church, the gothic porch of which was covered with box and palms. Underneath, on a narrow board step raised about two feet, stood a beautiful little girl dressed in white and laden down with flowers, and wearing a crown of narcissus and periwinkles. She held a palm branch in her hand, and was so still that at first one could not tell whether she was a statue or a human being."

"Such spectacles were common all over that part of the country. They were called 'virgins of the May,' and the money collected for them by elder sisters or some friend was either used for their education or given to the church. In all Roman Catholic churches the month of May is consecrated to the Virgin. Both that idea and the May queen seem to me to be a remnant of the old heathen worship of the goddesses Flora and Maia."

"I am glad there's something about children connected with May Day," said Tiny, who had not yet spoken.

"Oh, there is a great deal! In the first place, the simple country folks of those days were scarcely more than children themselves, but by degrees the celebrations came down to 'really truly' children altogether. In some parts of England still the little girls dress, or get their friends to dress, a large doll which they crown with flowers and call the 'Lady of the May.' They carry her round the streets, and the boys follow, bearing poles about as big as bean-poles, wound around with flowers, and tooting on horns. No doubt they are a noisy crew. The people give them pennies and bright ribbons, and they finish the day with candy and gingerbread. In Italy bands of little girls dance and sing along the roads, and stop all passengers to wish them all manner of good things for the coming summer."

"Don't the boys do anything?" said Tom.

"Oh, yes! In early times the boy choristers at Oxford, the great English University, used to climb to the top of Magdalen College tower, blow horns, ring bells, sing madrigals and usher in the spring. The school boys at Eton had permission to go out at four o'clock in the morning to gather May-branches before sunrise, provided they did not wet their feet! 'Making May-goslings,' was as common a practice among English boys as making April fools is among us. The custom still lingers in the north of England of making the boy that was fooled pick up the pin that was driven into the ground to mark the goal of the race, with his teeth, and marking 'U. P. K.' upon his back. Then there were all sorts of games for boys to play on May Day, but I can only give you their names. In Cornwall there was a 'Faddy,' in Chilham 'Running a tye,' at Chart 'The Dumb Borsholder,' and in

Westmoreland a prize was annually given for the boy who could tell the biggest story. The prize was a grindstone! In Wales, the boys decorated themselves with all the bright ribbons they could beg from the girls of their acquaintance. Then in London there were the chimney-sweeps."

"I read about them," said Ernest. "All the chimney-sweeps—they were little boys, of course, small enough to climb up narrow chimneys—came out into the streets in curious, fantastic dress, having with them one or two men and a female, or a boy dressed up to resemble one, and sometimes a hobby horse, which is a man with a horse's body, or else a man carrying a curious pyramid of flags and dishes each set in a bed of flowers. The flags and dishes were usually hired from the pawnbroker's at so much an hour. When the man danced, he must have looked very funny. The boys collected lots of pennies from the townspeople, with which they bought a good dinner. The practice was abolished when the benevolent Mrs. Montague established the custom of giving a May Day dinner to all the London sweeps. The London milkmaids had a parade almost exactly similar to that of the sweeps, with the addition of a cow covered with garlands, and this was kept up within the present century."

"I should think that May Day was almost entirely an English custom," said Theodore. "Couldn't any of you find any traces of it on the continent of Europe? I could only find that there were 'May-bovvers'—poles, I suppose—in Holland; that in Russia there are still great processions of the people immediately after church service on May Day morning, and that in Germany witches are supposed to be particularly active on the last day and night of April, especially in the Blackburg, where they hold their annual meeting, and the peasants on that night stick up a thorn bush over their doors as a charm against them. A similar custom once prevailed in England, the white thorn gathered on May Day being considered a protection from witches all the year."

"It is a little more difficult to get at foreign popular customs," said Aunt Eunice, "because they are not explained in English; but it is probable that the Easter and Whitsuntide customs, which both occurred so near to May Day, overshadowed these in countries so thoroughly under the dominion of the Roman Church."

"I think the loveliest May custom of all," said Alice, "was in France. I mean the floral games at Toulouse. They are traced back as far as 1323, when seven persons of rank invited all the troubadours—that is, the poets—of Provence to assemble at Toulouse and contend for a violet made entirely of gold. Arnold Vidal de Castelnaud took the first prize. The contest was continued every year under the name of the *Jeux de Floraux*; the city, which found it very profitable, providing the prize. In 1540 a noble and unfortunate lady called Catherine Isaura bequeathed her whole fortune to provide gold and silver flowers for prizes. There were five—a golden violet and two silver 'gigantes and margolids; the latter were often taken by women. The last trace of these games is the proclamation by Louis XIV in 1694 that they be resumed."

"Some people think," said Aunt Eunice, "that the poetry of all modern nations owes its existence to these games."

"Well, children," she continued, "I think our May Day festival is about over. We have exhausted our subject, and some of our little folks look very sleepy. Aunt Eunice doesn't know any more May Day customs except the uncomfortable one of 'moving,' which is practised in New York; but she did find that the West Indian slave-trade was abolished May 1, 1807, and she thinks this was a good way for a civilized Christian nation to show its gratitude to the God who brings with the changes of the seasons the sweet spring-time and its flowers."

The Little Folks.

A MOUSE AND A RAT.

BY M. NEAL.

A mouse and a rat
Looked this way and that,
Before from their hole
They came out to stroll;
To see what the day
Had put in their way
In the shape of a dinner.

Just outside their house,
The rat and the mouse
Found a bag of oatmeal,
And gave a glad squeal,
And cut up a caper,
For the bag was of paper,
That held their nice dinner.

With tooth and with claw,
Oh, how they did gnaw,
And how they did sniff,
Till they had enough;
Too much—a good deal,
It was poisoned oatmeal,
And their very last dinner!

GIVING THE HEART.

"Mother," said a little boy who had numbered only three summers, "what does it mean to give your heart to God?"

The mother put down her sewing, and said, "Charley, do you love anybody?"

"With a look of surprise the child answered, 'I love you, I love my father, and my sister and Henry.'"

"Then you give your heart to your father, to Henry, to your sister and to me; and you show that love by doing all you can for us, and obeying our commands."

The child's face looked bright with a new thought.

"And you ought," continued the mother, "to love God best, because He gave you your father and mother, and all your friends and comforts; and He gave you His dear Son, Jesus Christ, who came from heaven to die that you may live forever."

"I do want to give my heart to Him, mother; how shall I do it?"

The mother taught him to tell Jesus his wants, and led him by His example into the good way. His child-life did not disappoint her hopes. He always tried to live like Jesus. Charles is now one of the best of men, and he says he had one of the best of mothers.

A CRY FROM THE SHORE.
Come down, ye greybeard mariners,
Unto the wailing shore!
The morning winds are up. The gods
Bid me to dream no more.
Come, tell me whether I must sail,
What peril there may be,
Before I take my life in hand
And venture out to sea!

"We may not tell thee where to sail,
Nor what the dangers are;
Each sailor sounds his own self,
Each hath a separate star;
Each sailor sounds for himself,
What he has learned is ours alone;
We may not tell thee that."

Come back, O ghostly mariners,
Ye who have gone before!
I dread the dark, impetuous tides;
I dread the farther shore;
Tell me the secret of the waves;
Say what my fate shall be;
Quick! for the mighty winds are up,
And will not wait for me!

"Hail and farewell, O voyager!
Thyself must read the waves;
What we have learned of sun and storm
Lies with us in our graves;
What we have learned of sun and storm
Is ours alone to know.
The winds are blowing to wit to sea,
Take up thy life and go!"

Ellen M. Hutchinson.

For Young and Old.

Bits of Fun.

... Young Lady: "Mr. L., don't you admire 'Locksley Hall' with Mr. L.?"

... A Western newspaper advises those who use postal cards to write their messages distinctly, as the time of a postmistress is valuable.

... "See, mamma!" exclaimed a little one, as, with arching spine and elevated rounder, she started around the corner of a room, "see, mamma! she can't shut her tail down."

... Teacher: "And how do you know, my dear, that you have been christened?" Scholar: "Please, mum, 'cos I have got the marks on me now, mum."

... First swell: "I never did like 'May,' not nearly so pretty as 'May' would you don't change the name of the month to 'May'?" Second swell: "Cleaveid cleaveid! Make aways good to June, you know!"

... A stranger in a printer's office asked the youngest apprentice what his rule of punctuation was. Said the boy: "I set up as long as I can hold my breath, and then I put a comma; when I gape, I insert a semicolon; and when I want to sneeze, I make a paragraph."

... Master: "What does Condillac say about brutes in the scale of being?" Scholar: "He says a brute is an imperfect animal." "And what is man?" "Man is a perfect brute."

... I said to my little girl one day: "What a huge forehead you have got! It is just like your father's. You could drive a pony carriage round it. To which her brother, five years old, said, "Yes, mamma, but on papa's you can see the marks of the wheels."

... One of our friends advertised for a serving man, and the next day appeared a stout person of grave air, wearing enormous blue spectacles. "Have you weak eyes?" said our friend. "No, sir," said the applicant, "but I scour pots and things so thoroughly that the glaze of them hurts my sight."

... A young man who thought he had won the heart, and now asked the hand in marriage of a certain young lady, was asked by her, "What is the difference between myself and Mr. Baxley's Durham cow?" He naturally replied, "Well, I don't know," when she said, "You had better marry the cow."

... Clear Enough. First English gentleman (looking at railroad time table): "Bill, why do they say p. m.?" Second gentleman: "That means penny a mile." First: "And what does a. m. mean?" Second: "Why, 'apenny a mile, of course.'"

Gems of Thought.

... Curiosity is the core of the forbidden fruit, which still sticks in the throat of the natural man.—Thomas Fuller.

... The man who has in him the elements of a worker for Christ will find a field and make one. Paul, when a prisoner, made converts in Caesar's household.

... Make channels for the streams of love,
Where they may broadly run;
And love bath overflowing streams
To fill them every one.
But cut any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.
—E. G. Trench.

... A beautiful answer was once given by a little girl in one of the London Homes for the Destitute. The question was asked why Jesus is called an "unspokeable gift." There was a silence for awhile, and then, with trembling voice, this dear child said, "Because He is so precious that no one can tell all His preciousness."

... Where Christ brings His cross He brings His presence; and where He is, none is desolate, and there is no room for despair. As He knows His own, so He knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—E. B. Browning.

... Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep, it is not accumulated; nor need we go out ourselves, nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.

... Rise, for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone.
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing
In the face of the stern to-day.

... There are those who are in the city, but not of it. Its parade, its glitter, its gaiety, its dissipation, its ambitions, enervings and strikes surge around them without taking them. Their feet, through the eye and the ear, come only a vague perception of these things. The inner life is not disturbed by them. The mind unites itself with other thoughts. The heart has more rewarding objects around which to centre.

... Would that we could all imitate the pearl oyster! A particle of sand intrudes itself into its shell, and this vexes and grieves it. It cannot eject the evil, but it covers it with a precious substance extracted out of its own life, by which it turns the intruder into a pearl. Could we do so with the provocations we receive from our fellow Christians, there would be bred within us pearls of patience, gentleness, long-suffering and forgiveness, by which which else had harmed us.—C. H. Spurgeon.

... O wise little birds, how do ye know
The way to go,
Southward and northward, to and fro?
Far up in the ether piped they:
"We but obey
One who calleth us far away."

"He calleth and calleth year by year,
Now there, now here;
Ever He maketh the way appear."
Dear little birds! He calleth me,
Who calleth you?
Would that I might as trusting be!
—Harriet McEwen Kimball.

Religious Items.

The Jubilee Fund of the English Congregationalists now amounts to \$600,000.

Dr. Bevan has received a parting testimonial of \$6,000 from his congregation.

Mr. and Mrs. George Muller are traveling in the Holy Land. Mr. Muller has preached several times in Jaffa and Jerusalem. When in Jerusalem he made his visit an event by addressing two companies of lepers.

Rev. Stephen H. Tyng, Jr., formerly rector of the Church of the Holy Trinity, New York, has been invited to take charge of the American Chapel in Paris.

Rev. Dr. Eccleston, of Newark, has declined the call to the rectory of St. George's, the

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 25.

Portions of Georgia, North Carolina and Alabama have been visited by a hurricane and several people killed.

The funeral of the late Mr. Darwin occurs at Westminster Abbey to-morrow.

The steamer City of Sanford was burned on the St. John's river near Jacksonville, yesterday; nine persons are known to have perished.

Ex-Secretary Blaine, before the Chili-Peru investigating committee yesterday, refuted the statements made by Mr. Shipperd, and denounced him as a liar and a person of unscrupulous mind.

The debate on the Mississippi river improvement bill was continued in the Senate yesterday. Bills were passed for the allotment of lands in several Indian on the various reservations. In the House, among the resolutions introduced was one for the appropriation of \$1,000,000 for the erection of a Presidential monument in Washington. A bill was passed appropriating \$30,000 for the removal of obstructions at Hell Gate.

Wednesday, April 26.

Sixty-three buildings have been burned at Eau Claire, Wis.; loss \$250,000.

The Forestry Congress at Cincinnati have elected Hon. George B. Loring, president.

The arguments in the case of Sergeant Mason before the U. S. Supreme Court were begun yesterday.

John Russell Young, U. S. Minister to China, was married at Hartford last evening to Miss Julia E. Coleman.

The Senate adopted a resolution requesting the President to furnish any information in his possession as to the title by which the United States holds the Charleston Navy Yard. The bill appropriating six millions for the improvement of the Mississippi passed the Senate yesterday.

Twelve per cent. of the population of Port-au-Prince have died of small-pox, and the inhabitants of Jacmel are dying of the scourge at the rate of twenty-five a day.

The reports of the anti-Jewish riots at Balta, Russia, on the 11th instant, are confirmed. The town was virtually destroyed and six thousand families are homeless.

Thursday, April 27.

The nomination of Dr. Smyth to the Abbott Professorship at Andover has been disapproved by the board of visitors.

A further respite in the case of Dr. Lamson has been refused by the British government, and he will be executed on Friday.

An Arizona village has been burned by the savages and 35 people massacred.

The stockholders of the Boston and Albany Railway yesterday ratified the act of the Legislature permitting the State to exchange its stock for bonds.

Ex-Secretary Blaine before the Chili-Peru investigating committee yesterday averred that the Chili-Peruvian war was a "put-up job" on the part of English bondholders, backed by the British government.

The anti-Chinese Immigration bill was discussed in the Senate yesterday. Mr. Edmunds of Vermont proposed an amendment defining the words "Chinese laborers" to mean persons whose usual engaged in manual labor. Most of the House session was occupied in discussing the Lynch-Chalmers contested election case (sixth congressional district of Mississippi).

Friday, April 28.

The Secretary of the Treasury will issue a call next week for all the unpaid six per cent. bonds of 1881, amounting to nearly \$11,000,000.

Two hundred Russian Jews left Liverpool for the United States yesterday.

Prince Leopold, the youngest son of Queen Victoria, was married yesterday to Princess Helen of Waldeck.

Ralph Waldo Emerson died in Concord last evening of pneumonia. He was unconscious at the time of his death.

Senators Dawes and Hoar oppose the confirmation of Col. Worthington as collector of this port.

In the Chili-Peru investigating committee yesterday an exciting and angry colloquy occurred between Mr. Blaine and Mr. Belmont.

A discussion occurred in the Senate yesterday upon the proposed repeal of the law prohibiting persons who served in the Confederate States during the rebellion from holding positions in the federal army. The conference report on the Post-office Appropriation Bill was agreed to, the Senate receding from its amendment restoring the franking privilege. The House session was occupied in considering the Lynch-Chalmers contested election case. The conference report on the bill to promote the efficiency of the life-saving service was adopted.

Saturday, April 29.

President Arthur and party inspected the naval fleet at Fortress Monroe yesterday.

The Cincinnati liquor dealers have decided to keep their saloons open to-morrow in defiance of the Sunday law.

A surveying expedition in South Oran, Algeria, was recently surprised and forty of the number were killed and as many more wounded.

The Senate yesterday passed the anti-Chinese Immigration bill, somewhat amended. The Political Disabilities bill was further discussed. The House passed the bill appropriating \$50,000 for the removal of obstructions at Hell Gate in New York harbor, and debated at length the Lynch-Chalmers contested election case.

Monday, May 1.

Lieutenant Danenbower and others of the Jeannette party reached Moscow on Saturday in good health.

Four thousand immigrants arrived in New York on Saturday, and nearly 1,500 landed at Baltimore yesterday.

John Charles Frederick Zoellner, the German astronomer and natural philosopher, is dead.

A plot has been discovered in Russia to blow up the whole Kremlin during the festivities attending the coronation of the Czar. Three hundred nihilists have been arrested on suspicion.

The national House of Representatives on Saturday decided the Lynch-Chalmers contested election case in favor of Mr. Lynch. The conference report on the Post-office Appropriation bill was agreed to.

(Continued from page 5.)

Dighton.—This charge warmly welcomed their new pastor and family. The pastor writes: "After repeated deeds of kindness, they finally invaded the parsonage, taking us completely by surprise, and after a pleasant social hour, they left the dining-table and pantry heavily laden with the useful things of this life. May the year to come be as rich in heavenly blessings to this warm-

hearted people as they are to remember their pastor!"

Fall River.—Four of the six M. E. churches in this city received new pastors at the recent session of our Conference. After three years of almost constant revival at the First Church, Rev. W. T. Worth goes to Washington St. Providence. May his labors continue to be blessed of God! A warm-hearted, zealous people, united in seeking the salvation of those for whom Christ died, will welcome his successor, Rev. W. A. Luce, to that place in their affections which has been filled by Bro. Worth.

Rev. C. W. Gallagher goes from St. Paul's to First Church, Taunton. Bro. Gallagher labored with devoted faithfulness under discouraging circumstances at St. Paul's and leaves a multitude of friends in Fall River. He will quickly make others in his new field. His successor, Rev. E. M. Taylor, comes from a three years' pastorate in Norwich, with a fine reputation as a preacher and worker. He made a fine impression on Sunday last.

North Main St. makes a new departure. This charge has been separated from South Somerset, with which it had been connected under Rev. E. T. Turrell, and placed under the care of Rev. E. F. Smith. A lot of land adjoining the church property has been purchased, on which a parsonage will be built during the present season. For present use a commodious tenement has been rented and conveniently furnished for the pastor's family. Bro. Smith is already in his place and hard at work.

The North Church is to be congratulated. Dr. A. J. Church will supply the pulpit, and preach the glorious Gospel with his well-known vigorous eloquence.

Rev. W. B. Heath will continue to hold the fort at Brayton Church.

Quarry St. is rejoicing in the return for a third year of its pastor, Rev. Jas. H. Nutting. For some time past a deepening religious interest has been apparent. Believers are revived, sinners are becoming serious, and on the first Sunday evening of the new Conference year one rose expressing a purpose to live a life of prayer and consecration to God. This is believed to be but the beginning of good things. Quarry St. is distinguished for the number of children presented for baptism; fifty-three were baptized during the last year. Can any church in New England make a larger report?

Rev. Fothergill, of the Primitive Methodist Church, has small-pox, and one of his children is sick with the same dread disease. It was contracted during a recent visit to Pennsylvania.

Rev. J. G. Gammons, for three years the popular pastor at Westport Point, recently appointed to Garfieldville, Conn., has thus far been prevented from going to his new charge by the serious illness of two children.

Plymouth.—The Pleasant Street M. E. Church, Plymouth, has been the scene of many glorious watch-night gatherings, but never before was there a more surprised and delighted audience than gathered in the vestry on a recent Thursday evening. At a most singular watch service. The occasion was the leave-taking of their pastor for the past three years, Rev. J. H. Allen. At the close of the prayer-meeting proper, the doors were thrown open and a delegation of Collingwood Post, 76, G. A. R., entered. Major John Morrissey, in behalf of the Post, then presented Bro. Allen with a handsome badge of the order in most fitting terms. Thereupon, Bro. W. H. Weston, watching his opportunity, came forward, and in a few brief but touching remarks presented Bro. Allen with a fine gold watch as a token of the esteem and appreciation in which he is held by the members of the church, the Post, and a large circle of friends who united in this gift. Bro. Allen responded in his usual happy manner. Plymouth has been fortunate in having many beloved ministers, but we venture to say it has been some time since a pastor and his family have gone from us leaving behind more admiring friends than did Bro. Allen and his amiable and accomplished wife.

MAINE.

Cornish.—Two years ago, when Rev. W. B. Bartlett was appointed to this charge, he found the state of things quite embarrassing. A debt of \$650 rested on the parsonage, and a local difficulty existed in the church that rendered the prospect somewhat unpromising as to spiritual matters. But now, as the second year is about to close, a very encouraging change is apparent. The debt is all paid; some \$175 has been raised and expended in repairs on the church; the pastor's salary has been more than met, besides valuable gifts to his family; and the spiritual outlook is better than for many years.

Norway.—Five persons were received into the M. E. Church from probation April 2, mostly young persons of promise and members of the Sabbath-school.

Two were received into the church at Albany by letter, March 12.

At Mason, at the last board meeting, a unanimous desire was expressed for their present pastor to supply them another year.

Bristol.—Brother Prescott's return was requested by a unanimous vote at a recent quarterly conference.

Boothbay.—Rev. S. L. Hanscom is reported to have recently given a very interesting lecture at the East on "English vs. American Characteristics." We hear, also, that his society is erecting a new parsonage.

Waldoboro.—Brother Haskell has use for an axe now and then. A few days ago, while putting in a new handle with the assistance of a couple of friends, the axe was dropped upon his foot, cutting

to the bone. He rides now instead of walking when he goes out.

Damariscotta.—We hear it reported that Brother Dunn discoursed very ably on Fast Day. The profanation of the Sabbath, the prevalence of perjury in our courts, the recreancy of men in positions of honor and trust, the alarming frequency of murder even by the young, pardoning and lionizing criminals, the frequency of divorce, the eclipse of religious faith, and the light esteem in which the Word of God is largely held, were handled with a fearless and faithful severity.

Castine.—We hear that Brother Winslow has secured a thousand dollars towards the contemplated repairs on the church.

Orrington.—The young people, "too numerous to mention," took possession of the Town Hall a few evenings since, invited the pastor, and, when he arrived, gave him a heavy "pounding." He took it kindly, however, and now invites his friends to come and see him while the good things last. This society has recently met with a serious loss in the sudden death of Brother Josiah Nickerson, who for almost fifty years has been one of the faithful "pillars." The sudden death of Sister Nellie F. Rogers is also a deep bereavement.

Bangor.—Union Street.—April 16 was missionary day. Brother Eldridge presented the cause ably, and received a very gratifying response. The prospect now is that all the apportionments for all the benevolent causes will be fully met. At the quarterly conference a few evenings since, the brethren quite heartily voted to "put up with" Brother Eldridge another year.

Calais.—The Calais Advertiser says: "Rev. Wm. L. Brown, who has been pastor of the M. E. Church at Milltown for the past three years, preached his farewell sermon last Sabbath. He gave statistics as follows: Term of service, 3 years; number of baptisms, 28; number admitted to full fellowship, 14; additional probationers; number of couples united in marriage, 16; number of funerals attended in parish and vicinity, 50. The society is in a prosperous condition. Rev. Mr. Brown goes to his new field of labor carrying with him the love and respect not only of his congregation, but of all who have the pleasure of his acquaintance, and the satisfaction of knowing that he has not labored in vain."

Rockland District.

Boothbay.—The new parsonage is boarded in, and will be ready for the pastor early in the Conference year.

Winslow.—Brother Pentecost is able to attend to his work, though still quite lame from the effects of his fall. He has recently taken to himself a wife, the widow of the late A. P. McFarland, of Montville—a woman for many years identified with the interests of the church. We doubt not she will prove to him and the church a valuable helper.

West Arisa.—The new chapel is up and boarded, and is rapidly nearing completion.

Round Pond.—A new and much-needed chapel or vestry is nearly completed at this place.

Palermo.—Quite a revival has been in progress. Several have sought the Lord. The pastor has almost entirely recovered from his disability.

Dresden.—The church, which was taken down and removed to the village last fall, is nearly completed, and will soon be ready for occupancy. Brother Handy proves to be the right man in the right place.

North Whitefield.—A deep religious interest prevails. Twelve or fifteen were at the altar on a recent evening, and many have been hopefully converted.

East Pittston.—Over \$300 has been recently raised for repairs on the church. The return of the pastor, Brother O. Tyler, is unanimously requested for the third year.

East Boothbay.—The pastor received several into the church recently. Every dollar of the subscriptions to liquidate the indebtedness on church property, aggregating over \$500, has been paid, and there is money in the treasury.

CONNECTION.

Portland.—During the Conference year just closed, the pastor, Rev. O. H. Fernald, received twelve into full membership. The current expenses were raised, an old debt of \$1,225 paid, a new cabinet organ, a communion service and pulpit lamp purchased, the outside of the church painted at an expense of about \$250, and \$210 raised to be expended for repairs on the interior of the edifice.

Norwich.—Central Church.—The people of this church showed their hearty appreciation of Bro. Tinker's work during the past year by tendering him a grand floral reception on Sunday, April 16. The sale of pews has been larger this year than for several years before.

Conference adjourned only a fortnight ago, and yet everything is moving along as smoothly, seemingly, as though no changes had taken place. In several places old pastors were welcomed back with demonstrations of great pleasure on the part of their parishioners. Central Church, Norwich, gave Bro. Tinker a royal welcome. So did the Hazardville church where Bro. Ela is deservedly popular. As far as we have heard from the churches, the appointments give general satisfaction. Our new presiding elder, Rev. H. D. Robinson, is regarded by all as eminently fitted for his very responsible position. He is to reside in New London. The churches in Eastern Connecticut really ought to furnish the home of their presiding elder. If the district stewards' meeting should take the matter in hand, it would soon be done.

The proposed constitutional amendment prohibiting the manufacture and

sale of intoxicating liquors as a beverage, passed in the House of Representatives by a vote of 141 to 24. It will require a two-thirds vote next year before going to the people.

The John F. Slater gift of \$1,000,000 for the education of freedmen is the main topic of conversation in educational and religious circles. Grand old Connecticut raises philanthropists.

NEW HAMPSHIRE.

Chesterfield Factory Village.—A correspondent writes: "Rev. J. M. Buffum came to us last May filled with the spirit of labor for the conversion of souls. His entire consecration to the work and the zeal with which he labored have stirred up the church to greater activity in the cause of Christ. It is the desire of most of our best citizens that he may be permitted to return to us another year."

The World's Dispensary and Invalids' Hotel, at Buffalo, N. Y., destroyed by fire a year ago, is rebuilt and full of patients. For "Invalids' Guide Book," giving particulars and terms of treatment, address, with two stamps, WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

Wheat Bitters will make you bold, but not rash; patient, but not insensible; constant, but not obstinate; cheerful, but not light.

Feathers are dyed, cleansed, and curled at Storer's Bleachery and at Central Bleachery. See advertisement.

If you would not have affliction visit you twice, listen at once to a word of advice—

"Try Wheat Bitters."

Nutrition improved, strength restored and disease arrested by Malt Bitters.

VEGETINE.—By its use you will prevent many of the diseases prevailing in the Spring and Summer season.

A large assortment of artistic patterns of straw matting, of this year's importation, is now being offered by John H. Fray, Sons & Co.

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House cleaning loses more than half its terrors when you use PYLE'S PEANUT OIL. This latest edition of this popular life contains the eulogy of Eschschschmidt, J. G. Blaine, and also that of the Hon. George F. Hoar, making it the most desirable life of Garfield offered to the public.

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Monday, May 8th, at 2 o'clock.

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